as Brahman, obtain all food. Because food is the first-born of all creatures, therefore it is called the universal remedy.

All creatures are born of food, and being born, they grow on food ; it is eaten by creatures and it eats them ; and hence it is so called.

Verily, there is an inner self consisting of life, different from this self consisting of the essence of food. This *{i.e.* the self consisting of the essence of food) is filled by that.

Verily, this *{i.e.* the self consisting of life) is also of the form of man. This is of the form of man as that is. *Prana* (the up-going breath) is the head; *Vyana* (the back-going breath) is its right arm ; *Apana* (the down-going breath) is its left arm. Ether is its middle part. The earth is its back part and support. Of that the following verse is given :—

" 3. The gods live through *Prana.* So do men and the beasts. Because Prana is the life of creatures, therefore it is called the life of all. Those who worship *Prana* as Brahman obtain full life. Because *Prana* is the life of creatures, therefore it is called the life of all. The embodied self of UK* former (sheath) is also that of the latter.

Verily, there is an inner self consisting of the sensorium, different from this

self consisting of the essence of life. Tills *{i.e., the* self consisting of the essence of life) is filled by that. Verily, this *(i.e.* the self consisting of the sensorium) is aLso of the form of man. This is of the form of man as that is. *Yajus* is its head. *Rik* is its right arm. *Saman* its left arm. The Brahmana is its middle part. The Atharva hymns arc its back part and support. Of that the following Verse[1] is given :—

" 4. He who knows the bliss of Brahman, from whom words with the mind turn away, not finding him, never fears.

The embodied self of the former sheath is also that of flu* latter. Verily, there is an inner self consisting of the understanding different from this self consisting of the scnsoriam.

This *{i.e.* the self consisting of the sensorium) is filled by